

139. . . . A . . . 1-6
S E R M O N

Preached at the
F U N E R A L
O F

M^{rs} *Margaret Hodgson,*
At Hesket Church in Cumberland.

March 11. 1694.

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By *Robert Hume Vicar of Lazonby.*

L O N D O N Printed, 1695.

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At Market Church in Cumberland

March 11 1824

By Robert James Wilson of London

LONDON: Printed by J. JOHNSON, Strand, 1824.

Adsis intēptis; Christe, ubiq; meis.

James iv. 14.

*For what is your life? It is even a vapor
that appeareth for a little time, and
then vanisheth away.*

TH E neglect of the True Consideration of the frailty and shortness of our Lives, and the unreasonable hopes of living long, hath occasioned endless projects, and designs far too long for the short time we have to live, and the many Miseries and Troubles we must meet with if we will lead a godly Life.

Those that have not God in all their Thoughts, that swell with Pride and Ambition, whose Covetousness and Avarice is unmeasurable, that speak great and swelling words of Vanity, contemning and despising the Poor and Needy, that enlarge their desires as Hell, having immortal designs to lay up much Goods for many Years, when God is not in all their Thoughts; Such Men are by S. James put in mind of their latter end, that the remem-

brance thereof may bring down their high thoughts and proud looks, and may cure their insatiable Thirst after the World; who mind only earthly things, whose end is Damnation: All their Care is how to Buy and Sell and get Gain, to go to such and such a City, to stay a Year and more, increase their Estates and Revenues, and then if Riches increase their Barns must be larger, they will be more intemperate and profuse, spend it upon their Lusts, having no regard to God, nor the Necessities of their poor Neighbour, but give themselves over to the intoxicating pleasures of the World, which drown Men in Perdition: These Cares of the World are Thorns which choak the Seed of the Word, destroying in them all care of God and Righteousness, so that they spend their time in Sin without any remorse, without any hearty and serious Reformation, without any care to bring forth fruits meet for Repentance, and continue therein till their time and strength be spent, and take pleasure in those that industriously treasure up Wrath against the day of Wrath.

There is no better remedy to cure this Soul-damning Sin, *The Love of the World*, than to consider that our *Life is but a Vapor, that appeareth but a short time and then vanisheth away*; and then what will it avail any to have gained Earth with the loss of Heaven, with the loss of his Soul?

The greatest Wisdom in the World cannot secure the Temporal Estate. Though a strong Man armed keep his House, and his Goods are so long safe; yet a stronger than he may come, and then whose shall these be? Then all are in the power of him that

that is strongest, all these great things that Men have acquir'd with much labour, and contempt of God and Man, serve only to declare the Violence and Injustice of their late Master, the Tyranny and Oppression of their present Possessor.

But suppose there could be made so strong an Entail that your Inheritance should continue in your own Line, and your Houses be called by your own Name; yet Death will make a separation, it will separate them from the World, whom neither Mercies could melt, nor God's Judgments terrifie; God will send his Messenger for them, Death will imbitter all their enjoyments, and make them see their Misery in setting their hearts upon such good things as destroyes their care of Heaven, and takes away all sence of the shortness and frailty of their Lives.

The Words are a reproof of all those that seek only an earthly Paradise, that hope to Live long and get much Wealth, and consider not that their Days are numbred, that our Time is in the hand of the Lord. From which observe

I. That it is the duty of every Christian to remember, That their Lives are very short.

II. That this Truth, if thoroughly believed, would moderate our Affections, wean us from the love of the World and worldly things.

I. That it is the duty of every Christian often to meditate on the shortness of their Lives.

i. This is that Wisdom God wishes his own People, *Deut. 32. v. 29. O that they were wise, that they*

they would remember their latter end. And sure it is a chief point of Wisdom, which God wishes for his chosen People; he is not wise that spends his Wit and parts to no purpose, that provides not in Time for Eternity, but spends his Life in Rioting and Drunkenness, and the cares of this World. The Lord will come, tho we do not prepare for him, and then the Unbelievers will be shut out of Heaven and shut up in Hell; the good and faithful Servants of Christ shall enter into the Joy of their Lord.

All the Captivities, Miseries and bondage that the *Israelites* were overwhelmed with, are reducible to this head, *Lam. 1. 9. They remembered not their latter end, therefore they came down wonderfully.* Worldliness and inconsideration are assigned by this Prophet, as the reasons of the great afflictions that beset the *Israelites*; and because we know not the day nor the hour, therefore the Wisdom of God hath commanded us to be ready.

2. In Holy Scripture we are frequently instructed, that we are Strangers and Pilgrims, as all our Fathers were: Heaven is our Country, the World but the place of our Pilgrimage, our Life only a time of sojourning, *Heb. 13. 14.* We have here no continuing City, therefore we ought to seek one to come, in the Heavens, which is permanent, *whose builder and maker is the Lord.* In this World all things are frail and mutable, all sublunary things are subject to change. He that is to day on the Throne, may be to morrow on the Dung-hil; today a Husband, a Father of many Children, many friends and admirers, (as *Job*, while his Cup stood even) to Morrow bereaved of all such Comforts:

forts: like *Rachel weeping for her Children and would not be comforted.*

Our Life is called a Tabernacle; an earthly Tabernacle must be dissolved: And if in Truth we believe it, we will lay a good foundation for the time to come, leave the World and go to the Father; if we leave it not in our Affection and Practice, in the Follies and Impieties of it, if we study not a direct opposition to the World, the World will at last leave us with a hard Heart and polluted Conscience; such Furniture is neither to be envied nor coveted.

3. This was the practice of the Saints, *Moses* prayed for it, *So teach us to number our days that we may apply our hearts unto wisdom, Psal. 90. 12.* In the Death of others good Christians see their own, and do wonder, and with grief complain of the stupidity and prophanity of many, who do not consider their Mortality: it's necessary that good Christians bewail their own and other mens miseries: The less care that many take of their Salvation the more will good Men pity their case, and with Tears pray for those who will not pray for themselves to any good purpose; with the Royal Prophet, Fast and put on Sack-cloth, Fast and Pray for them, endeavouring to imitate in some measure that great example of Compassion in Christ Jesus our Lord, who wept over *Jerusalem*, bedewed them with his Tears and blood, before they were drowned in their own.

This is a sort of Wisdom that enlightens the understanding and purifies the Heart, makes us see the World passing away, that we may experimentally say, *Vanity of vanities, all in the world is vanity and vexation of spirit*: So that the Soul will not
much

much be affected with the deceiving and destroying pleasures of Sin.

This is that study, which in the opinion of a great Emperor, is able to purifie and adorn the Mind: The art of Holy Living and Holy Dying, to meditate much upon God and our selves, will make us happy and wise, This is *that wisdom that is from above, and is full of good fruits*, Jam. 3. 17. Psal. 39. 5. *Lord let me know my end*-- Doubtless he lives well that *all the days of his appointed time waits for his change*, Eccl. 7. 2. *It is better to go to the house of mourning than the house of feasting; for this is the end of all men, and the living will lay it to heart.* No Meditation will better qualifie us, usefully and Religiously to converse with Men on Earth, and in Heaven with God and Angels.

This was *S. Paul's* practice to Die dayly. such shall never die eternally: This is the use we are to make of it, 1 Cor. 7. 29, 30, 31. *The time is short, it remains then, that we use this world as not abusing it:* then follows a very strong reason, *for the world passeth away and the fashion thereof.*

Our Lives are but a span long, our Soul is continually in our hands, no sooner do we enter into Life, but we are upon the brink of Death; many are buried ere they are born, and their Lamp's wasted as soon as lighted.

The days of our Age, says the *Psalmist*, are 70 or 80. years, but if we deduct the days of Vanity and Sin, we shall find the time much shorter than we are aware of; our first Age, our Infancy and Childhood is almost spent without the use of Reason, in childish Vanities; our youth and strength is most spent

spent in Sin and Jollity, our Old Age in the thorny Cares of the World: all which being deducted, there will remain only a short space, of many years, (as one hath well observed)

Most Men never mind their End till it seize on them either in Old Age or Mortal Diseases: Our condition then would require Joy and Rest; which we cannot expect, unless the meditation of the shortness of our Lives, prove the mortification of our Sins: if we spend our time in doing nothing, or in doing evil; such must needs be in great perplexity at the hour of death, when the Time is spent, and the work of Salvation neglected, when their Life hath been mispent in the Cares of the World; then, tho' they may cry with much bitterness and many Tears, tho' they, with much earnestness, may desire to see one of the days of the Son of Man, they shall not see it.

II. This Truth if thoroughly believed, would moderate our Affections, wean us from the love of the World, and worldly things.

This is the design of the Holy Ghost in this Scripture, *For what is your life? &c.* That seeing it is a vapor that appeareth for a little time, and then vanisheth away, then certainly Men should make use of their Time, spend it in God's Service, who only can give them immortality, *an eternal and exceeding weight of glory.*

A worldly Mind is God's great enemy, the end of those that mind earthly things is damnation, *Phil.* the sight of the grave is an effectual motive to cure covetous desires; he is desperately in love with the World, and the things thereof, that having but one

day to live, would yet spend it in grasping after the pelf of the world, or gaping after some ambitious design, or airy applause: whatever be our enjoyments and temporal Felicities, *yet we should remember the days of darkness, Eccl. 11.8.* Which if we do to any good purpose, the gaieties of the world will not much affect us, seeing their full confluence and enjoyment are but vexation of Spirit, and leave a sting, a fearful remorse and agony in the Conscience.

If one pass his Time in the height of the Pleasures of the world, in the ways of Sin; walking in the ways of his own Heart, and in the sight of his own Eyes—*Know thou, that for all these things God will bring thee to judgment, Eccl. 11.9.* And after all their time is spent in wealth, after the imaginations of their own Hearts, how will they answer that awakening question of *S. Paul's, Rom. 6. ult. What fruit have ye in those things whereof you are now ashamed?*

It's the love of the world that makes Men so cruel and hard hearted, deceiving and being deceived, this makes them forget that God that made them, with *Demas*, forsake the glorious Gospel of Jesus Christ, and imbrace the present World. It's the love of the World that makes them deny God in their Works, whom they seem to adore by their Christian Profession, this stifles all their good intentions, destroys all care of their Immortal Souls, all hopes of Heaven and Happiness. *Love not the world, nor the things of the world; if any man love the world, the love of God is not in him, 1 Joh. 2.15.* Such as love the World are Christ's greatest enemies, *who have their portion in this life, Ps. 17.14.* who have no taste of any thing but what is sensual and worldly, have no relish for things
Holy

Holy and Divine ; and whoever are friends of the World have no love to Piety and Religion, but against all the checks of Conscience, against all the frequent and gentle strivings of the Spirit of God, have chosen forbidden interests and pleasures, and follow them down to Hell.

If we have any true Piety we must keep our selves *unspotted of the world*, *Ja. 1. 17*. Christ Jesus acquaints his Disciples, that he *hath chosen them out of the world*, *Joh. 15. 19*. It's reckoned as a grievous sin to speak good of the covetous whom God abhorreth, *Ps. 10. 3*.

To moderate our affections after the World and sensual Pleasures, the Thoughts of Death have been thought very effectual. That custom of presenting a stone to the Emperor at his Inauguration, that they might know after what form he would have his Tomb ; King *Philip's* boy calling every Morning to him, *remember thou art a Man*, were effectual remembrances of their Mortality. The *Jews* had their Sepulchres in their Gardens, as we read *Joseph of Arimathea* had : A Death's head will a little allay the the immoderate pursuit of worldly Pleasures. The Holy Ghost makes the same use of our latter end ; That the remembrance thereof may imbitter worldly enjoyments, that would otherwise pierce the Soul and endanger, if not quite destroy the hopes of Salvation.

Men are mistaken if they think they can be both worldlings and good Christians ; a great and wealthy *Churl* cannot be accounted liberal by the Spirit of God, *Esa. 32. 5*. The Love of God and the Love of the World are inconsistent, they cannot suffer one the other. *Dives* that great worldling, that desired no

Heaven but the height of Wealth, worldly and sensual Pleasure: how did he Pride himself in his possessions, deny the cries of the Poor and needy, had no pity nor compassion upon one that lay at his door oppress'd with Poverty and extreme want, and loaden with painful and acute diseases, to whom he would not give any of his superfluities, but wallowed in all excesses, to glut and satiate a proud and cursed Car-kass? How doth the Holy Ghost alarm this hard-hearted worldling, as *Belshazzar* was with the appearance of a hand-writing, his condemnation on the wall, *Thou fool, this night shall thy Soul be taken from thee, and then whose shall these things be? Luke 12. 20.*

Job's consideration, c. 1. v. 21. *That we brought nothing into the world, and can carry nothing out,* will, if duly consider'd, make us have a true estimate of worldly things, that we will not desire to enjoy them upon miserable terms, nor ever make any other use of the consideration of the shortness of them. But those that are deplorably and desperately wicked; who believe neither Heaven nor Hell, God nor Devil; such as the Scripture degrades, terming them the beasts of the People, who are viler than the Earth: It's no marvel that such as live like beasts should die so too; those great and mighty worldlings make a quite different use of this Doctrine of *The shortness of our lives.* Therefore they commit sin with greediness, do violence to hell, and take possession of those places of Torment before the time: *Their houses are safe from fear, neither is the rod of God upon them. They spend their days in wealth, and suddenly go down to the grave, Job 21. 9, 13.* What gifts of Nature and Fortune have they not abused? what

Truths

Truths of Christianity have not such wrested to their own damnation, *Let us eat and drink for to morrow we die*, 1 Cor. 15. is a damnable inference from that necessary Truth.

He contemned the World who meditated much upon that voice which sounded in his ears, *arise ye dead and come to judgment*. This is that use the Spirit of God presses upon all our Consciences, *Ecc. 9. 10. Whatever thy hand findeth to do, do it with all thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest*. Great reason have all Christians to exhort one another to a right consideration of their latter end, so much the more, *because you see the day approaching*, Heb. 10. 25.

That our lives are short is a thing universally known and believ'd, most will say, as *Jacob to Pharaoh, few and evil have the days of my pilgrimage been*. But they only know it in a Scripture-sence, that know it for the time to come, and therefore live every hour as for eternity.

It's no hard matter to know, That a Body of contrary qualities cannot last long, we know that Heaven hath decreed this. *Heb. 9. 27. That it is appointed for all men once to die*. For if in this life only we had hope, we were of all men most miserable; neither is it any hard matter to have a speculative knowledge of God's Word and Works, we may know that Rewards and Punishments are not in this Life proportion'd to the Crimes; a righteous Man may perish in his righteousness, and a wicked Man prolong his days in sin, *Ecc. 7. 15*.

It is not a speculative knowledge that will have any great effect upon us, but such as Sanctifies and makes.

makes us better Men : it's a heart-work, its comfort is better felt than express'd by words. 1 *Sam.* 2. 12. *Eliz's* Sons are said, *not to know God*. Doubtless they understood the Law in a literal sence, but they had no saving knowledge of it ; nor do any improve their talent well, consider their Time aright, the shortness and frailty of their Lives, That do not daily die unto Sin and live unto Righteousness ; That make not the Meditation of Death, the Mortification of their Sins : in this sence is that of *Job* to be understood, 3. 23. *I know that thou wilt bring me to death, and to the house appointed for all living*. To know it for our selves in particular, that we may break of our Sins by Repentance, redeem the Time we have lost, and pray for Grace to wait for the Lord's coming : if our Mortality have not this effect, it shews our unfitness, as well as unwillingness to Die.

This is indeed a common subject, and such an one as experience hath made plain to Mankind, yet it's of great use, and very necessary, as *S. Peter* tells us, He thought meet to stir up their pure minds by way of remembrance, because the time of his departure was at hand. Tho' they knew them already, yet being again pressed upon them, they might prove effectual motives to Piety and Godliness, 2 *Pet.* 1. 12, 16. God commands his Servants to preach this known Truth, *Esay* 40. 6. *The voice said cry, All flesh is grass*. The mighty Kings and Princes Dye as one of the mean people ; Rich and Poor lye down together in the Dust, Old and Young meet together in the Grave, and there is no discharge in this War.

I proceed now to the Uses which may be drawn from the Truths delivered, and *First* of Exhortation.

First,

First, Seeing our Life is a Vapor, very short and frail, then spend this short time well, in such works of Piety and Charity, as need no change at Death, as leave no ungrateful remembrance, no tormenting remorse of Conscience behind them: Spend your time in God's House, in God's Service, it will bring a Man to Peace at the last, whatever may employ you, yet nothing can satisfy a Christian Soul, but a due reflection upon a well spent Life, which was *Hezekia's* great comfort, *2 Kin. 20. 3.* and will be ours in *our walk through the shadow of Death.* Remember now, O Lord, *how I have walked before thee, in truth, and with a perfect heart, and done that which is good in thy sight.* With an upright heart, omit no opportunity to serve God in his House, nor in your own: One day in his Courts is better spent than a thousand in the Tents of Wickedness, *O how amiable are his dwelling places!* *S. Paul*, begging a choicest blessing for the *Romans*, pray'd, *That God would fill them with all joy in believing.* Spiritual Comforts are only satisfying and perpetual.

Let me in the name of Christ exhort you all to make good use of your Time, make your Calling and Election sure, mind and promote in your selves and others, the things that accompany Salvation. If you sleep away your Life in Sin, you will be awakened with the flames of Hell; which Sin, and the Wrath of God have made so hot already. Death may come in an hour when thou art not aware of it, and then thou mayst have no more Time than to tell thy Companions in Sin, that thou art going to Hell; as one hath truly express'd the danger of want of this consideration, *Mr. G.*

That:

That fearful Judgment that befel *Corah, Dathan* and *Abiram*, *Num. 16. 32.* when Wives, Parents and Children, Masters and Servants, were swallowed up alive, hath been to our astonishment repeated in our days: 'Tis not many years since we heard the astonishing news of Towns and Families, that in a moment went down to the Pit, and tho' we were not Spectators of those grievous Plagues when God did shake the Earth so terribly; yet these terrible Judgments were loudly sounded in our ears by seasonable admonitions from beyond Seas, and early alarms by the Men of God at home, that would have us healed; yet alass, their Death did not make us amend our Lives, but we persisted in our Impieties in despite of all God's Terrible Judgments. So that what the Holy Ghost hath told us of others, *Rev. 9. 20.* is verified of our selves: *And the rest of the men which were not killed by the plagues, yet repented not of the works of their hands.*

Let nothing in the World deprive you of the heavenly Intercourse betwixt God and your Souls, nor rob you of the Sacred Opportunities of your offering up a Morning and Evening Sacrifice; allow no entertainment to any business how important soever that would hinder your Private and Publick Devotion, in the Closet and Congregation; by such heavenly and constant Exercises we are kept under the sense of God's Presence, and remembrance of our Duty; That God at no time may want a Sacrifice, nor we a Blessing. Then will God be gracious unto his People, and endow them with Virtue from on High; Then will the Holy Spirit rest upon us, and shed abroad in our hearts, such assurances of his Love,

Love, as no delight on earth can equal : The Joy whereof will be so heavenly and satisfying, that Death it self shall not take it from us, but as it is by the Holy Spirit begun on Earth, so shall it be continued, and increased in Heaven ; where our Life shall have no end, nor our Joy admit of any diminution nor alteration.

The *Second* Use is of Information, To shew us the danger, as well as the baseness of Earthly Mindedness ; of the Men of this World, whose portion is in this Life : *Whose end is damnation, whose God is their belly, whose glory is their shame, Phil. 3. 19.* Those that are grown great by Oppression, who have eaten up the Poor as Bread, who have oppressed the Widow and Fatherless, such as had no power to withstand their unjust pretentions and exactions, but boasted themselves they were able to do mischief. *Psal. 50. 1, 2.* To whom the Tears of the Oppressed relished better than the choicest Wine ; and to destroy Men, to make them rot in Gaol, to make them feel the power of their cruel Wrath, (as the modish Phrase is) is a continual Feast. What will such do when they come to die ? What will they answer when God arises to Judgment ? What will your Wealth profit you ? No Man can by his abundance deliver his own Soul, neither from Death in this World, nor Damnation in the next.

Let the consideration of your approaching End cure your insatiable Thirst after Earthly Things, and make you despise all unjust gain ; as indeed it would, if it were truly believ'd. How insipid and mean would all the Kingdoms of the World appear to him that dies daily, that believes this Truth for the time to

come. This would allay Malice and Hatred, That very image and representation of Hell, that turns Men into Devils, that banished Angels out of Heaven and keeps them in the blackness of darkness till the great Day; when their punishment shall be increased according to the Power and Wrath of God. What ever proud and cruel thoughts Men have, whatever hard and unmerciful designs; yet when their Breath is gone, all their Thoughts perish; their Love, their Hatred and Envy perish and come to an end with them, *Ecc. 9. 6.* And that Man whom they have continually haunted, that he was hunted like a *Partridge* in the Wilderness; who found more Peace and Safety among brute and savage Beasts, than among cruel and worldly Men: So that the poor Man who hopes for Mercy from them, who has in him the Image of God, is taken in their snares; He is undone by them, and in the bitterness of his Soul, Cryes, *O that I had the wings of a Dove, that I might flee away and be at rest, Psal. 56. 6.*

What rest from such words Harpies? None but in the Grave; There the weary are at rest. But if nothing will abate this cruel Temper, nor alter their delights; yet let them remember, that with what measure they mete to others, they shall meet with the same from the Great Judge of all the Earth: And he that hath shewed no Mercy, shall have Judgment without Mercy.

Whatever Projects may entertain us, whatever pleasant Fancy may flatter us; That we will get Gain, that we will raise our Families, perpetuate our Name; yet we must leave all these to the Man that shall come after us: And who knoweth whether

ther he shall be a Wise Man or a Fool? Yet shall he have rule over all thy labour, wherein thou hast shewed thy self wise under the Sun, *Ecc. 2. 18, 19.*

God hath set bounds to our Lives, we cannot alter the Decrees of Heaven, nor live one Minute longer than our appointed time. Ought not God's Word to set bounds to our immortal desires after the World, a short care will serve a short life, *Luke 12. 15. Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth.* Be assured of this Truth, they are the words of Jesus Christ, *v. 20, 21. Thou fool, this night shall thy soul be required of thee, and then whose shall these things be which thou hast provided?* So that by this character, you see, none are so great fools as Worldlings, Nigards and Churls; *So is he that layeth up treasure for himself, and is not rich towards God.*

In the esteem of the World, He is Wise that is all for himself, *Every man for himself*, is the term of the World; but God's Ways are not as our Ways, He accounts such a Life mispent, such an one lost, that is a lover of himself, *2 Tim. 3. 2.* Let that of the Prophet *Hosea 10. v. 1.* be remembered, *Israel is an empty vine, he bringeth forth fruit unto himself:* Such bring forth unto death, *Rom. 6. 5.* Who bring not forth fruit unto God, *Rom. 7. 4.*

I shall now particularly apply my Discourse to this present Occasion, and say something of this Gentlewoman, whose Funeral we now Celebrate, who deserved so much as this Congregation very well knows. She lived not long, but she lived well, and did much good in a short time, *Laying up in store*

for her self, a good foundation against the time to come, that she might lay hold on eternal life, 1 Tim. 6. 19.

She was of a weak and tender Constitution, her sickness had a very good effect on her; she was one who little admired the Pleasures and Vanities of the World; she looked upon them as very trifling and insipid, and did not relish them, as many of a meaner quality usually do.

r. Her own sickness made her affected with the condition of her poor Neighbours, towards whom she was very Charitable; very ready and diligent to apply suitable Remedies, effectual Relief: God blessed her Endeavours, and recovered several poor People, her Neighbours, to their former Health; who without such a compassionate and merciful Assistant, might have languished long in their Diseases: some having no Ability, and others no Understanding to seek for the recovery of their Health.

And in any obstinate Distemper, where her own Judgment needed Information, she would frequently undertake the fatigue of several Miles, to take Advice for those that were in great Misery and Sickness; who otherwise in all probability had been seen no more in the Land of the Living, as several here present must gratefully acknowledge: This she thought she was bound in Conscience to do, in imitation of our Merciful God, who helps those that are in Misery, in obedience to his Commands, in a humble acknowledgment of God's Blessings in many recoveries of her Health, which she had from God's great Goodness; whoever was the instrument, he was the Author: and seeing she had her Health from the
Lord,

Lord, she could not better preserve it, nor be thankful to God at a higher rate, than to make others know what God had done to her Soul; That they might joyn in Praises to him for all his benefits, *Who forgiveth all our iniquities, who healeth all our diseases, Psal. 103. 1, 2, 3.*

She had a right to that Blessing. *Psal. 41. 1.* She wisely consider'd the Poor, look'd upon them as her own Bowels. God in his Law calls them ours, *Dent. 15. 11.* on purpose, doubtless, that we should know that *God hath chosen the poor in this world, rich in faith, and heirs of the kingdom of heaven, Jam. 2. 5.* It's a happy Life that's spent in doing good; such have the best Approbation, the truest Peace, and greatest Reward, *Who break off their sins by a timely repentance, and their iniquities by shewing mercy to the poor, Dan. 4. 27.* Such have the Prayers of all the Servants of God, the Praises of all his Saints; God sees your Works, and will approve your Wisdom; who know that there is no worth in any Temporal Enjoyments: *But for a man to rejoyce and do good in his life, Eccl. 3. 12.* Without all controversie, with such Sacrifices God is well pleased.

2. She was very Humble and Lowly, an ornament which in the sight of God is of great Price: Her demeanor was inoffensive, void of Pride and Vanity: She had learned, that God had made of one Blood all Nations under Heaven, she remembered the meanest had God's Image stamp'd upon them, and that in several particulars they are to be preferred before those of a higher station: She knew it a duty to condescend to Men of low degree, and in honour to prefer

fer others before our selves; she was not given to foolish talking nor unseemly jesting, but grave and discreet, a lover, a follower of godly and holy Matrons.

3. She was very prudent and discreet in her household affairs, that Character of a Virtuous Woman was very applicable to her, *Pro. 31. 11. The heart of her husband did safely trust in her; she did him good and not evil, all the days of her life. v. 26 She opened her mouth with wisdom, and in her tongue was the law of kindness.* Her Children rise up and call her blessed, her Husband also, and he blesteth her. She was a kind Relation, a True Friend, constant to the Death.

She was an excellent Wife, she passionately loved her Husband, her Affection was never lessened towards him, till Death made the separation.

As her Life was full of good Fruits, so she was very Patient and Submissive at the time of her Death; which was very sudden, and unexpected by her Friends till a few hours before she rendred her Spirit to God who gave it.

Even in her greatest Agony, no impatient word nor angry expression escaped her, she opened not her mouth but in Praises to God for every little interval of Ease; or in Prayers to God to be Merciful unto her; and in earnest requests that we would make Supplications for her happy departure out of this Valley of Misery to Eternal Glory.

She dyed as *Rachel, Gen. 35. 16.* She travailed and had hard labour, she bore a Son and died. Upon which sad occasion, One, in a Funeral Posture laments it thus; "Who can express the Woe of this Day, and the bitterness of this Loss to the Man of God;

" God; *Rachel* his dear Wife dies in Childbed, an
 " increase of Grief: Worldly Comforts are subject
 " to change; wish for Eternity here, all is but Va-
 " nity.

Our deceased Sister was fruitful as *Rachel*, she
 hath left Seven Sons: Her Husband cannot give a
 better demonstration of the Truth of his Love to
 her, than by a Christian Education of his Chil-
 dren, according to her designs if she had lived:
 That they may be trained up in the Fear of the Lord,
 and be Instruments of much good in their Genera-
 tion. And doubtless Children are then a Singular
 Blessing, when (as we have them of God's bounty,
 so) by our Prayers and Endeavours we dedicate
 them to his Honour and Glory.

In a word, She was a Loving and Endearing
 Wife, a careful and tender-hearted Mother, a kind
 Relation, a Faithful Friend, and a very Charitable
 and compassionate Neighbour.

Conclude we then in the Words of an Eminent
 Servant of God: *The Lord of his great mercy, by Bish. S.
 his Holy Spirit, humble our hearts with the remem-
 brance of our frailty, pardon our Sins the only cause
 of it; cloath us with Christ's Righteousness, the only
 ease of it; and hasten his Son's coming, the only
 end of it: To which Three Sacred Persons of the
 Blessed God-head, be all Honour and Glory, Praise
 and Thanksgiving for ever, Amen,*

F I N I S.